

Interracial News Service

A DIGEST OF TRENDS AND DEVELOPMENTS IN HUMAN RELATIONS

BI-MONTHLY

\$2.00 FOR TWO YEARS

VOLUME 29

NOVEMBER, DECEMBER, 1958

NUMBER 6

WHAT DOES THE LORD REQUIRE?

(A Message for Race Relations Sunday, February 8, 1959 from Dr. Edwin T. Dahlberg, President, The National Council of the Churches of Christ)

Many hundreds of years before Christ was born there was a prophet in the Old Testament whose name was Micah. He raised the question,

"... what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

As a nation we are not walking as humbly with our God as we ought. North, south, east, and west, too many are walking either arrogantly or complacently — and this at a time when the shadows of injustice are falling more and more ominously across the landscapes of our national life.

Micah's question calls for an immediate and vigorous answer in our time, particularly in the field of race relations.

The Supreme Court decree outlawing segregation in the public schools came like a burst of sunlight and hope to millions of people who had been denied justice and equality in education. Now the clouds of fear and violence have rolled over the entire American scene. They darken our efforts toward integrated housing, education, recreation, industry and religion. They threaten our integrity and our unity as a nation. They shadow the witness for Christ in the non-Christian world. Every racial incident, whether in Chicago, New York, Montgomery or Little Rock, hits the headlines in every continent on the globe, embarrassing the churches, shaking the faith of newer Christians, and undermining the fundamental values of our society.

What is the trouble?

Too long have we acquiesced in a system which is riddled with prejudice and injustice. Our children come into the world without any sense of racial superiority or inferiority and without hatred. They become poisoned by practices of racial discrimination in our society. The acquired prejudices of many adults contribute to the difficulty. Thus, prejudice in the heart and injustice in society reinforce and perpetuate each other.

Rather than apportioning blame upon this section or that section of the land, we must accept responsibility as one nation under God to bring about justice and equality for all people.

Attempts to justify racial segregation and discrimination are often based upon false theology, wrong biology and bad economics.

Many people bolster their ideas about white supremacy with the story in Genesis 9 where Noah cursed his son, Ham, for looking on Noah's nakedness during a drunken debauch. "A slave of slaves shall he be to his brothers," said Noah to Ham's son Canaan. There is not the slightest evidence that this incident had anything to do with the origins either of racial variation or human slavery. We should toss this erroneous interpretation back where it belongs, in the dark abyss of human ignorance. It was Noah not God who pronounced the curse. Noah's anger did not change the pigmentation of his grandson's skin.

There are those who contend that the blood of the white race is of a type superior to that of any other race. Biologically there is no evidence to support this contention. Also, the Christian religion refutes it. Man's value in God's sight is not determined by blood, but by the dignity and worth that God gave him in creation.

Segregation is bad economics. In the long run, any nation that tries to sustain a double racial system of education, transportation, and other public services, as well as racial dis-

crimination in employment and housing is doomed to lose out in our kind of a world. Our nation cannot afford this waste at a time when every human resource must be used effectively to assure the nation's future welfare and its participation in the creation of a better world. Racial brotherhood is good economics, in spite of temporary difficulties.

Experience has made it abundantly clear that where people associate freely without regard to race, there is ultimately a more wholesome community, a more responsible citizenship, and an enriched culture. The churches must take the lead in bringing this to pass. They must set their own houses in order. At the same time they must work to create a society which affords full opportunity in every aspect of life for all persons.

"... what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?"

The teaching of the Bible is clear. God is no respecter of persons. He made man in His own image. There is in the Scriptures no distinction among white man, black man, red, yellow or brown.

All of us have sinned and come short of the glory of God. Racial segregation is sin. If we are the servants of sin, we are slaves. If we have been redeemed through Christ, and know the truth that makes us free, we are moved "to do justice and to love kindness". This is the good news of the Gospel, where-by we may walk humbly with God and enter into His kingdom.

309 ATLANTA (GA.) CLERGYMEN

November 22, 1958

On Nov. 3, 1957, a statement dealing with the racial crisis in the South, and signed by eighty Atlanta ministers, was released for publication. . . .

Six principles set forth in this statement as essential to the solution of our problem may be summarized as follows:

1. Freedom of speech must at all costs be preserved.
2. As Americans and as religious leaders, we have an obligation to obey the law.
3. The public school system must not be destroyed.
4. Hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified.
5. Communication between responsible leaders of the races must be maintained.
6. Our difficulties cannot be solved in our own strength or in human wisdom, but only through prayer and in obedience to the will of God.

The months which have elapsed since the signing of that statement have been a period of deepening danger. The events of the recent past have been such as to call for growing concern on the part of all responsible citizens. In the light of these events, we are more convinced than ever of the fundamental truth of these six principles. It is abundantly clear that they cannot be ignored with impunity. . . .

I. It is clearer now than ever before that at all cost, freedom of speech must be preserved. During the year which has passed, it has not become easier to speak the truth concerning our situation. There are still forces which seek to deny freedom of thought and of expression to all who do not insist upon maintaining a rigid pattern of segregation. Economic reprisals, social ostracism and even physical violence are constant threats to those who do not conform. Such threats strike at the very heart of democracy. As we insist upon the right of honest conviction, whether right or wrong, to be heard, we would pay tribute to the courageous individuals and groups in various walks of life, who have insisted that our problem

must be faced in a spirit of realism, of sanity and of good will.

II. It is clearer now than ever before that we must obey the law. Those who insist that the decision of the Supreme Court on segregation in the public schools has no binding force do great injury to our people. The Supreme Court's interpretation of the Constitution has the effect of law in our country. . . . It is time for us to face up to the fact that, under the ruling of the Supreme Court, made in the discharge of its constitutional authority, enforced segregation in the public schools is now without support in, and contrary to, national law. At times in her history the church has opposed civil law in the name of the claims of the higher laws of God. However, we believe that the Constitution of the United States and its provisions for human rights is in accord with divine law, and we must, therefore, learn to live with and under the law. . . .

III. It is clearer now than ever before that the public school system must be preserved. . . . The choice which confronts us now is either the end of an enforced segregation in public schools or no schools whatever. . . . It is inconceivable that the South should deliberately destroy its dearly bought system of public education. The results of such action in the impoverishment of countless lives and the loss to our section, even from a purely economic viewpoint, would be tragedy of the first magnitude. It is not likely that the South would ever recover fully from the consequences of such action. Obviously, the closing of public schools means a small and favored portion of our youth would be educated in private institutions, while the great majority, white and Negro, would receive no school training worthy of the name. No democratic society can tolerate that situation, nor do we believe our citizens wish to sacrifice the welfare of our youth.

In this connection we would voice an emphatic protest against any suggestion that church property be used as a means of circumventing the law of the nation . . . There are times when the educational equipment of the churches should be offered to supplement the public school buildings in providing space for our growing school population, provided that the separation of church and state shall always be recognized and maintained in such an agreement. We concur that churches and synagogues have the right, as they always had, to engage as they may deem wise in educational enterprise in the interest of their constituencies. We believe, however, their facilities should not be offered nor demanded as a means for defying the constituted authority of our national Government.

IV. It is clearer now than ever before that hatred and scorn for those of another race, or for those who hold a position different from our own, can never be justified. All hatred between races and groups within society carries with it the constant threat of violence and bloodshed, as has been evidenced by the bombing of churches, synagogues and schools even while this statement was being prepared. Defiance of one law leads to disrespect for all law. We would call upon our political leaders scrupulously to avoid the type of inflammatory utterance which has characterized too many public pronouncements in recent months and exert an influence for sanity, for justice and for kindness. We believe that multitudes of voters in the South as in all America are far more prepared to respond to and support fairminded and statesmanlike attitudes and policies in political life than those men have realized. In any event, political power is by no means so important as to justify its attainment by the sacrifice of justice, of kindness and of truth, and by the unleashing of those emotions which threaten the very life of our people.

V. It is clearer now than ever before that communication between responsible leaders of the races must be maintained. . . . Never has there been greater need than now for men of goodwill in both races to voice their convictions, to exert their influence and to maintain open lines of communication. We are heartened by the intelligent concern and struggle of an increasing number of groups who are facing the issue and its implications. We are likewise heartened by the constructive results which are coming from those lines of communication which do exist between the races.

VI. It is clearer now than ever before that our difficulties cannot be solved in our own strength or in human wisdom,

but only through prayer, obedience to God and under His blessing. The situation which confronts us is one which calls for sincere penitence, for earnest prayer, for clear thought and for courageous action.

Believing sincerely in the principles set forth in this statement, we therefore propose the following practical steps:

1. We appeal to our churches and synagogues to encourage and promote within their fellowship a free and intelligent discussion of the issues we confront. . . .

2. We appeal to our community and state leaders to give their most creative thought to maintaining a sound public school plan. Such plan must be consistent with the law of the land, respect and preserve the rights of all citizens and assure the preservation of our system of public education.

3. We request the appointment of a citizens' commission to preserve the harmony of our community. Public officials of our city have earned the tribute of the nation for their refusal to condone violence and their efforts to realize worthy race relations. We believe that in the future the need will be great for the support of calm, intelligent public opinion. Atlanta possesses business, civic, educational, legal, political and religious leadership of the quality to afford this support. We, therefore, request that representatives of this leadership from the races involved be formed into a citizens' commission to advise and assist in maintaining harmony and goodwill among all our classes.

Every section of our state also possesses the same able leadership. We, therefore, believe that the appointment of a similar citizens' commission by the State Administration would serve to preserve harmony among the citizens of Georgia.

We call upon all citizens to unite with us in dedicating ourselves to the solution of our problems humbly, patiently, in a spirit of realism and with God's help.

PASTORAL LETTER FROM PROTESTANT EPISCOPAL BISHOPS

Dear Brethren In Christ:

This letter is written against the background of our unforgettable experience at the recent Lambeth Conference. For forty days we had, once again, the privilege of meeting with bishops of the Anglican Communion from many parts of the world. . . . We saw anew, against the background of the world's terrible divisions, the oneness of mankind in Christ; we saw that "in Christ there is no East or West"; we saw that only a world body, freed from the passions and enmities that divide men, can bring a healing and reconciling word to our world. The Lambeth Conference was a symbol of that unity toward which the whole world groans and travails.

. . . As we dealt with these divisions . . . we recognized the stubborn depths of the problem of passionate fears and resentments that divide men. We recognized that we in America share this common problem; for America is divided, not only by deep racial tensions, but by the breakdown of communication between those of different convictions, sometimes even between clergy and people. . . .

The Creative Meeting of Souls

First, even if no report had been issued by Lambeth, it would still have been a notable experience; for at the Conference we lived with one another under the same roof, broke bread together, prayed beside one another, and knelt side by side at the Holy Communion. We enjoyed the deepest fellowship.

In our world's travail toward unity we would remind you that there is nothing that can take the place of this face to face meeting, this deep fellowship, this communion of souls. It is tragically easy to treat other people as "things" and without personal acquaintance to forget that all mankind desires, needs, hopes, and fears the same things. . . .

Because real meeting elevates the soul and purifies the mind, we ask you, as Christian people, amid all the tensions and divisions of our world, to meet and know and listen to your brethren of other races and groups. It was Archbishop William Temple who said that if any man thinks in terms of the common good and seeks the common good, he is a converted man. But such thinking and acting can come only as we rise above our particular groups by a first hand knowledge of, and deep fellowship with, those who are our brethren in

DISCRIMINATION AND THE CHRISTIAN CONSCIENCE

By Catholic Bishops of the United States

Fifteen years ago, when this nation was devoting its energies to a World War designed to maintain human freedom, the Catholic Bishops of the United States issued a prayerful warning to their fellow citizens. We called for the extension of full freedom within the confines of our beloved country. Specifically, we noted the problems faced by Negroes in obtaining the rights that are theirs as Americans. The statement of 1943 said in part:

In the Providence of God there are among us millions of fellow citizens of the Negro race. We owe to these fellow citizens, who have contributed so largely to the development of our country, and for whose welfare history imposes on us a special obligation of justice, to see that they have in fact the rights which are given them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation, and a full chance for the social advancement of their race.

In the intervening years, considerable progress was made in achieving these goals. The Negro race, brought to this country in slavery, continued its quiet but determined march toward the goal of equal rights and equal opportunity. During and after the Second World War, great and even spectacular advances were made in the obtaining of voting rights, good education, better-paying jobs, and adequate housing. Through the efforts of men of good will, of every race and creed and from all parts of the nation, the barriers of prejudice and discrimination were slowly but inevitably eroded.

Because this method of quiet conciliation produced such excellent results, we have preferred the path of action to that of exhortation. Unfortunately, however, it appears that in recent years the issues have become confused and the march toward justice and equality has been slowed if not halted in some areas. The transcendent moral issues involved have become obscured, and possibly forgotten.

Our nation now stands divided by the problem of compulsory segregation of the races and the opposing demand for racial justice. No region of our land is immune from strife and division resulting from this problem. In one area, the key issue may concern the schools. In another it may be conflicts over housing. Job discrimination may be the focal point in still other sectors. But all these issues have one main point in common. They reflect the determination of our Negro people, and we hope the overwhelming majority of our white citizens, to see that our colored citizens obtain their full rights as given to them by God, the Creator of all, and guaranteed by the democratic traditions of our nation.

There are many facets to the problems raised by the quest for racial justice. There are issues of law, of history, of economics, and of sociology. There are questions of procedure and technique. There are conflicts in cultures. Volumes have been written on each of these phases. Their importance we do not deny. But the time has come, in our considered and prayerful judgment, to cut through the maze of secondary or less essential issues and come to the heart of the problem.

The heart of the race question is moral and religious. It concerns the rights of man and our attitude toward our fellow man. If our attitude is governed by the great Christian law of

love of neighbor and respect for his rights, then we can work out harmoniously the techniques for making legal, educational, economic, and social adjustments. But if our hearts are poisoned by hatred, or even by indifference toward the welfare and rights of our fellow men, then our nation faces a grave internal crisis.

No one who bears the name of Christian can deny the universal love of God for all mankind. When Our Lord and Savior, Jesus Christ, "took on the form of man" (Phil. 2,7) and walked among men, He taught as the first two laws of life the love of God and the love of fellow man. "By this shall all men know that you are my disciples, that you have love, one for the other." (John 13,35) He offered His life in sacrifice for all mankind. His parting mandate to His followers was to "teach all nations." (Matt. 28,19).

Our Christian faith is of its nature universal. It knows not the distinctions of race, color, or nationhood. The missionaries of the Church have spread throughout the world, visiting with equal impartiality nations such as China and India, whose ancient cultures antedate the coming of the Savior, and the primitive tribes of the Americas. The love of Christ, and the love of the Christian, knows no bounds. In the words of Pope Pius XII, addressed to American Negro publishers twelve years ago, "All men are brothers in Jesus Christ; for He, though God, became also man, became a member of the human family, a brother of all." (May 27, 1946).

Even those who do not accept our Christian tradition should at least acknowledge that God has implanted in the souls of all men some knowledge of the natural moral law and a respect for its teachings. Reason alone taught philosophers through the ages respect for the sacred dignity of each human being and the fundamental rights of man. Every man has an equal right to live, to justice before the law, to marry and rear a family under human conditions, and to an equitable opportunity to use the goods of this earth for his needs and those of his family.

From these solemn truths, there follow certain conclusions vital for a proper approach to the problems that trouble us today. First, we must repeat the principle — embodied in our Declaration of Independence — that all men are equal in the sight of God. By equal we mean that they are created by God and redeemed by His Divine Son, that they are bound by His Law, and that God desires them as His friends in the eternity of Heaven. This fact confers upon all men human dignity and human rights.

Men are unequal in talent and achievement. They differ in culture and personal characteristics.

Some are saintly, some seem to be evil, most are men of goodwill, though beset with human frailty. On the basis of personal differences we may distinguish among our fellow men, remembering always the admonition: "Let him who is without sin . . . cast the first stone . . ." (Jn., 8,7). But discrimination based on the accidental fact of race or color, and as such injurious to human rights regardless of personal qualities or achievements, cannot be reconciled with the truth

that God has created all men with equal rights and equal dignity.

Secondly, we are bound to love our fellow man. The Christian love we bespeak is not a matter of emotional likes or dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit.

Among all races and national groups, class distinctions are inevitably made on the basis of like-mindedness or a community of interests. Such distinctions are normal and constitute a universal special phenomenon. They are accidental, however, and are subject to change as conditions change. It is unreasonable and injurious to the rights of others that a factor such as race, by and of itself, should be made a cause of discrimination and a basis for unequal treatment in our mutual relations.

The question then arises: Can enforced segregation be reconciled with the Christian view of our fellow man? In our judgment it cannot, and this for two fundamental reasons.

1) Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people. Even if the now obsolete Court doctrine of "separate but equal" had been carried out to the fullest extent, so that all public and semi-public facilities were in fact equal, there is nonetheless the judgment that an entire race, by the sole fact of race and regardless of individual qualities, is not fit to associate on equal terms with members of another race. We cannot reconcile such a judgment with the Christian view of man's nature and rights. Here again it is appropriate to cite the language of Pope Pius XII: "God did not create a human family made up of segregated, dissociated, mutually independent members. No; He would have them all united by the bond of total love of Him and consequent self-dedication to assisting each other to maintain that bond intact." (September 7, 1956).

2) It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job opportunity, and housing. Flowing from these areas of neglect and discrimination are problems of health and the sordid train of evils so often associated with the consequent slum conditions. Surely Pope Pius XII must have had these conditions in mind when he said just two months ago: "It is only too well known, alas, to what excesses pride of race and racial hate can lead. The Church has always been energetically opposed to attempts of genocide or practices arising from what is called the 'color bar'." (September 5, 1958).

One of the tragedies of racial oppression is that the evils we have cited are being used as excuses to continue the very conditions that so strongly fostered such evils. Today we are told that Negroes, Indians, and also some Spanish-Speaking Americans differ too much in culture and achievements to be assimilated in our schools, factories, and neighborhoods. Some decades back the same charge was made against the immigrant, Irish, Jewish, Italian, Polish, Hungarian, German, Russian.

In both instances differences were used by some as a basis for discrimination and even for bigoted ill-treatment. The immigrant, fortunately, has achieved his rightful status in the American community. Economic opportunity was wide open and educational equality was not denied to him.

Negro citizens seek these same opportunities. They wish an education that does not carry with it any stigma of inferiority. They wish economic advancement based on merit and skill. They wish their civil rights as American citizens. They wish acceptance based upon proved ability and achievement. No one who truly loves God's children will deny them this opportunity.

To work for this principle amid passions and misunderstandings will not be easy. It will take courage. But quiet and persevering courage has always been the mark of a true follower of Christ.

We urge that concrete plans in this field be based on prudence. Prudence may be called a virtue that inclines us to view problems in their proper perspective. It aids us to use the proper means to secure our aim.

The problems we inherit today are rooted in decades, even centuries, of custom and cultural patterns. Changes in deep-rooted attitudes are not made overnight. When we are confronted with complex and far-reaching evils, it is not a sign of weakness or timidity to distinguish among remedies and reforms. Some changes are more necessary than others. Some are relatively easy to achieve. Others seem impossible at this time. What may succeed in one area may fail in another.

It is a sign of wisdom, rather than weakness, to study carefully the problems we face, to prepare for advances, and to by-pass the non-essential if it interferes with essential progress. We may well deplore a gradualism that is merely a cloak of inaction. But we equally deplore rash impetuosity that would sacrifice the achievements of decades in ill-timed and ill-considered ventures. In concrete matters we distinguish between prudence and inaction by asking the question: Are we sincerely and earnestly acting to solve these problems? We distinguish between prudence and rashness by seeking the prayerful and considered judgment of experienced counselors who have achieved success in meeting similar problems.

For this reason we hope and earnestly pray that responsible and sober-minded Americans of all religious faiths, in all areas of our land, will seize the mantle of leadership from the agitator and the racist. It is vital that we act now and act decisively. All must act quietly, courageously, and prayerfully before it is too late.

For the welfare of our nation we call upon all to root out from their hearts bitterness and hatred. The tasks we face are indeed difficult. But hearts inspired by Christian love will surmount these difficulties.

Clearly, then, these problems are vital and urgent. May God give this nation the grace to meet the challenge it faces. For the sake of generations of future Americans, and indeed of all humanity, we cannot fail.



Christ. It was not simply Lambeth which represented mankind; our own Episcopal Church has within its fellowship rich and poor, white and Negro, Orientals, Indians, and Latin Americans. Meet and know your brethren in Christ.

The Sacredness Of Law

Secondly, since Lambeth Palace is close to the Houses of Parliament, many of us were led to reflect anew on the meaning of law and government. In Christian thought government is a structure appointed by God for the common good. Its function and responsibility is to care for the outer order and framework of our common life. We, all, need to be protected. We need the orderly and impartial administration of justice for the protection of our property, our safety, and our hard-won rights.

... The law is a minister of God for good. It is God's instrument. It makes civilized life possible, and enables us to live together in peace. It restrains our selfishness and wildness, and, while it cannot change our hearts, it does provide the indispensable outer framework of our unity.

The people of this land do not need to be reminded at this moment of the evils of tyranny, but we do need to be reminded now of the evils of anarchy. Anarchy, the absence of law and order, is a greater evil than tyranny, and leads to tyranny. ... It is for this reason that Christians are taught to honor government and to pray for all Christian Rulers, that they may truly and impartially administer justice. ... Without that outer framework of order no unity is possible, and any man who seeks to undermine the rule of impartial justice is inviting disaster for the nation. It is only for the gravest and clearest principle of conscience relating to a serious moral issue that one may contemplate civil disobedience. And, because all order is at stake, such disobedience can only be justified when it is based on a higher ethical principle than the law represents. Never, is it right when the disobedience is the expression of a lower ethical standard than the law would enforce. We call upon you, therefore, at this time to honor and obey the laws of this land.

God's Judgment Upon Our Divisions

Thirdly, we saw vividly at Lambeth the judgment of God upon all our divisions and conflicts. This judgment is a great fact that concerns us all and because of which we all will suffer. The judgment of God; what is it? ...

God's judgment is the response of a just God to the offences of mankind against His loving will. It is the inevitable result we bring upon ourselves when we move against the grain of His universe. It is the inevitable result of our inner contradictions. It is God frustrating our purposes when we oppose His will. This judgment is as real as God is, and as powerful, for it is God Himself seeing our sins and acting in history to accomplish His will in spite of our sins. You will find the judgments of God reported in your daily newspaper, in the events of history, in the clash and contradiction of rival ambitions and fears, in the hatred and suspicion we earn when we fail to deal justly with those with whom we share this narrow world.

We must remember that the majority of mankind belong to the colored races, and that the American racial problem is discussed the world over. Much of the goodwill which early missionaries gained has been lost. Much of the goodwill which our nation once enjoyed has been lost. If America continues to lose friends as others become convinced that we do not mean what we say about justice and equality, the reason will be obvious. The judgments of the Lord are true and righteous altogether. These judgments are the plain cost we pay in God's universe for not practicing what we preach, and for not being ready to grant to others the opportunity and equality we cherish for ourselves.

Two strong motives, therefore, should drive us to our duty. One is the love for all men which the Holy Spirit pours into our hearts, the Divine Spirit that urges us toward unity. But if our hearts are sometimes dull, let us then do the will of God because the fear of His judgment grips our hearts. ... This is God's world, and He punishes us together as we move against His will. ... It is only when we lift our eyes from our immediate problems to see God's reign, His grace and wrath, that we think and act truly.

The Light Of Reason

Fourthly, it must be evident to all that as more than three hundred bishops at Lambeth debated the deepest problems of the day — racial and group tension, nuclear warfare, the problems of the family — that these debates were often charged with the deepest emotion. But our unity was never threatened, because we built, not chiefly on emotion, but on the calm and clear light of reason. ...

The divisions of this world, national, class, and racial, always are accompanied by deep emotion. But emotion on these subjects, as we can observe in many American communities, is deeply divisive. Indeed, in some communities unity is an impossibility because people have in their emotional blocks lost the ability to communicate one with another. ...

We need to give a larger place to ... reason. Of course we share with the rest of God's creation the emotional drives of life: fear, rage, and hunger. But part of what the Bible means when it speaks of our being made in God's image is that we can reason. By the calm, impersonal, unifying process of shared thought we are set free from the control of passion to find one another and the commonwealth of humanity. If we carefully search for truth, we will be led together to God, who is the source of all truth.

... There is only one way for free men to overcome conflict, and that is by talking together in reasonable self-control, and thus finding a third way which will lead to peace. Christians who believe in the God who is the source of all truth ought to be the first ones to claim this privilege of reason.

Therefore, we ask everyone in this nation ... to recognize "the stubborn depths of the problem, the passionate fears and resentments that divide men." We ask everyone to recognize that reason and not emotion will unite our torn communities, that discussion must be carried on by all without any note of superiority or servility, and that when we confront one another, we are to do so in a brotherly fashion.

We Are The People Of The Church

Finally, we speak about the Church, to which, by God's mercy, we all belong. We are the Church's people; but the Church is not ours. It is God's creation, the body of which Jesus Christ is the Head and all baptized people are the members. Nobody can destroy it, for it is built on a rock and the gates of hell shall not prevail against it. Our Lord Christ is mankind's one true hope of unity, for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free. By His redeeming love Christ has broken down the middle wall of partition between us, and made us one in Him. The Church, when it truly understands itself, is thus the reconciling community in the life of the national community. And every parish or mission ... is the great Church at work in its neighborhood, a manifestation ... of the all-embracing love of Christ and of the world fellowship. ...

In our world, as St. Paul wrote, two spirits contend one with another for the hearts of men. The first spirit is the self-centered spirit of man leading inevitably to hatred and division. The cries of "my class", "my race", "my clan" rend the world community. This is the spirit of the world; the spirit of pride, exclusiveness, and separation. Now the works of the flesh, says the Apostle, are ... hatred, variance, emulations, wrath, strife, seditions, heresies.

The other Spirit, ever guiding the Church ... is the Spirit of God drawing men together. It is the Holy Spirit who leads us to love our brethren, who humbles our spirit as they are convicted of sin, who leads us to a unity not of our making. This Spirit raises us above self to see God's will and plan for all men. It is the Spirit of humility, of inclusiveness, and of love ever warring against our hard hearts. In our work of reconciliation we must never think of ourselves as alone, but always as guided and sustained by Christ Himself present and working in our midst. ...

... We have spoken about five great truths that can help us to see and do God's will wherever we may be: The creative meeting of souls, the sacredness of law, God's judgment on our divisions, the light of reason, and the membership we share together in the Church guided by the Spirit.

We said at the beginning that we were not attempting to

tell anybody what to do in his specific situation. Provided they have a true perspective, we believe that God's children are quite able to make the necessary, creative decisions which are part of our reconciling tasks. If we suffer in that endeavor, count it always a privilege to suffer for God and His truth. Care for your souls, brethren, amid the passions and prejudices of our day, and remember that truth alone is strong.

METHODIST BISHOPS' RESOLUTION ON INTEGRATION

Cincinnati, November 13, 1958

In November, 1954, the Bishops in their message to the church gave formal support to the decision of the Supreme Court of May 17, 1954, abolishing segregation in the public school system. In that statement, we affirmed that the ruling of the high court was in keeping with the attitude of the Methodist Church as expressed in its official pronouncements, both in the Social Creed and in the episcopal address of 1952. The pronouncements were reaffirmed in the general conference of 1956.

In addition, the general conference of 1956, apparently anticipating the difficulties which would be involved in the enforcement of these decisions, approved the following statement with respect to the decisions of the Supreme Court relative to segregation:

"The decisions of the Supreme Court of the United States relative to segregation make necessary far reaching and often difficult community adjustments throughout the nation. We call upon our people to effect these adjustments in all good faith, with brotherliness and patience. In doing this, all racial groups must be willing to admit their imperfections and seek to correct them. Let these things, however, be done in love lest the cause of Christ suffer at our hands."

Support Reaffirmed

We reaffirm our support of the Supreme Court in the decisions relative to segregation in the public school system, and earnestly urge all our people to accept the rulings of the courts in good faith. We seek with the guidance of the Holy Spirit to create that kind of social climate which will work toward the elimination of friction between any and all racial groups and ultimately achieve the realization of Christian brotherhood in all community relationships — North and South and everywhere in the world. We heartily commend those lay people, pastors and Bishops who demonstrated Christian courage in critical areas. In these days of extreme tensions we commend our people who, while not always sharing the same attitudes on integration, are determined to demonstrate in their own lives the qualities of understanding, tolerance and brotherhood.

We are disturbed by a growing disregard of law evidenced by the bombing of synagogues, churches, schools and even private dwellings. We would remind our people that equal justice can be had only under law. To obey the law only when it suits us is to invite others to do likewise and that ultimately leads to anarchy. We, therefore, call upon our people to treat

obedience to and respect for law as a Christian moral obligation, and to see to it that, if and when any law needs to be revised, strengthened or eliminated, it can be done not by resort to force or violence but by legally established legislative procedure.

DUE TO INCREASED OPERATING COSTS, AND HIGHER COST OF MAILING THE INTERRACIAL NEWS SERVICE TO OUR READERS, IT HAS BECOME NECESSARY TO MAKE A SLIGHT INCREASE IN OUR SUBSCRIPTION RATES. BEGINNING WITH THE JANUARY-FEBRUARY 1959 ISSUE, THE RATES WILL BE:

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SUGGESTED RESOURCES

SOUTH TOWN by Lorenz Graham. Follett Publishing Co., Chicago, 1958.

TAMBOURINES TO GLORY by Langston Hughes. John Day Co., New York, 1958. \$3.50.

WHAT'S RIGHT WITH RACE RELATIONS by Harriet Harmon Dexter. Harper Brothers, New York, 1958. \$4.00.

THE CIVIL RIGHTS LAW — What It Is; What It Does. Department of Civil Rights, AFL-CIO, 815 16th St., N. W., Washington, D. C.

THE STORY NOBODY TELLS YOU, article by William Peters, McCall's Magazine, August 28, 16 East 41st St., New York 17, N. Y.

LABOR LIFTS THE BAR TO OPPORTUNITY by Boris Shishkin. Department of Civil Rights, AFL-CIO, 815 16th St., N. W., Washington, D. C.

THERE IS ANOTHER SOUTH. Fellowship Publications, Box 271, Nyack, N. Y. — 15¢.

REACHING OUT IN RECREATION — A Practical Guide to Human Relations Techniques. Department of Health, Physical Education and Recreation, School of Education, New York University, Washington Square, New York 3, N. Y. — 20¢.

HIGHLIGHTS FROM RECENT LITERATURE — Annotated bibliography of recently published literature on desegregation and intergroup relations in the South. (First of a bi-monthly series).

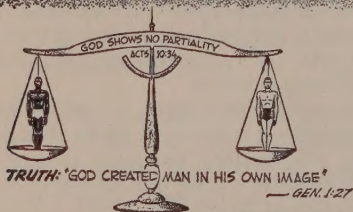
WHAT WE KNOW ABOUT "RACE" by Ashley Montagu. Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22, N. Y. — 25¢.

PROGRESS AGAINST PREJUDICE by Robert Root. Friendship Press, New York, N. Y. 1958. Paper, \$1.25.

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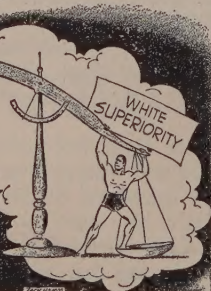
Published by the Department of Racial and Cultural Relations, Division of Christian Life and Work, National Council of the Churches of Christ in the USA, 297 Fourth Avenue, New York 10, N. Y. Editors: J. Oscar Lee, Alfred S. Kramer and Geneva E. Jones.

GOD AND SCIENCE EXPLODE A MYTH



MYTH:

FACT: SCIENTISTS HAVE BEEN PRACTICALLY UNANIMOUS IN HOLDING THAT THE RACIAL DIFFERENCES BETWEEN HUMANS SO LONG MAGNIFIED AS BEING BASIC AND DEEP-ROOTED ARE ACTUALLY SUPERFICIAL.



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